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wish. Visit a third cemetery, and tie a third bit of dirt into a third corner of that blessed handkerchief, with a third and last wish. Return home, roll the handkerchief into a compact little ball, and toss it upon the top of an armoier, or on the cornice of a high window, or, perhaps, on the tester of the bed. Any high place that is likely to be undisturbed, save by spiders, will answer.

"Then, and not until then, must you speak. The charm is broken if a single audible sound escapes during this rite. When it is remembered that you are most likely to meet your dearest friend and foe among the crowds that pass to and from the cemeteries, attending their own and viewing others' decorations, it will be seen that it is not an easy matter to keep absolutely quiet; but those wishes will come true before twelve moons have shed their rays upon you, and many and fearsome are the tales told by the old creole negresses of the 'granted wishes' that in many cases proved to be indeed 'scourges that sting.'"

BURYING DOGS IN CENTRAL AFRICA.—The "New Orleans Picayune," as cited in a Northern newspaper of June 6, 1891, contained a piece of superstition in regard to burying dogs. The letter says: "The king of Bihe made a great disturbance because Mr. Arnot, a Scotch missionary, buried in the ground a dog which he had been obliged to kill. The chief sent word that this was a crime, and that the missionary must take up the body and throw it into the river. After this he must kill a chicken and sprinkle its blood upon the ground where the dog had been buried. Now, it was not deemed best to anger the king by refusing to do as he had commanded, so Mr. Arnot took up the body of the dog and threw it into the river and paid a fine. All they can pay with is cotton cloth, and of this Mr. Arnot had to pay forty yards. But he did not sprinkle the blood of the chicken on the ground, because that would look too much like doing homage to 'the spirits.' However, there was an old native who felt that this must be done in order to avert evil consequences, so he killed the chicken and went through the ceremony."

THE TWENTY-ONE PRECEPTS OF THE OTTAWA INDIANS.—A correspondent communicates the following curious extract from a small pamphlet written by A. J. Blackbird, Mack-a-te-be-nessy, son of the Ottawa chief Mack-a-de-pe-nessy.

The twenty-one Precepts or Moral Commandments of the Ottawa and Chippewa Indians, by which they were governed in their primitive state, before they came in contact with white races in their country :—

1st. Thou shalt fear the Great Creator, who is the over ruler of all things.

2d. Thou shalt not commit any crime, either by night or by day, or in a covered place; for the Great Spirit is looking upon thee always, and thy crime shall be manifest in time, thou knowest not when, which shall be to thy disgrace and shame.

3d. Look up to the skies often, by day and by night, and see the sun, moon, and stars which shineth in the firmament, and think that the Great Spirit is looking upon thee continually.